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Archaic philosophy recognized neither Good nor Evil as a fundamental or independent power. —H. P. BLAVATSKY

THEOSOPHY

Vol. XLII September, 1954 No. 11

THE SHADOW OF THE PATH

JUST as, in the case of the reincarnating ego, there is the reflection of egoic consciousness in matter—or rather, in "human nature" —so the attitudes of egoic striving toward truth and wider self-consciousness are endlessly reflected in the lesser material of human institutions. "Brotherhood" becomes the claim of the partisan interest group, "Truth" the idol of the dogmatist, and faithful righteousness the self-justification of those for whom conformity seems a providential escape from original thinking and individual responsibility.

This is really the involuntary tribute paid by Matter to Spirit, for Spirit is the principle of stability, originality, and creation, and whatever matter becomes, whatever form it assumes, and, finally, whatever ideas are developed in the reflected self-consciousness of the personality—all are due to the inherent potentialities of Spirit, and would have no being or existence without the primary impulse from Spirit. Hence the inescapable tendency of all that is less than Spirit to imitate the power of Spirit in action; and for the personal man to seek vindication in the claim of following a "spiritual" course.

Why is "spirituality" difficult? So difficult that Arjuna, blessed by all the virtues, armed with the mightiest of weapons, and permitted by Karma to enjoy the comradeship and counsel of Krishna, still felt himself disconsolate and alone?

Apprehensive, defensive, and even complaining, Arjuna recited, to his friend and wise companion, the entire ritual of conformity. He offered argument after argument to show that his natural inclinations

represented the path of spiritual decision. He was troubled and aggrieved because Krishna did not at once sanction this appeal. He said, in effect, "Well, if my reasoning is not correct, please stop confusing me with obscure alternatives; just *tell* me what to do; after all, you are my teacher, aren't you?"

Krishna replies in many ways, and at length, but one thing becomes clear in the development of the poem. There are two paths to be descried by those who endeavor to choose the course of right action. First there is the broad, institutional avenue which represents the human and societal reflection of egoic striving. This is embodied in the recorded wisdom of the *Vedas,* and the "approximately wise customs accumulated through centuries and millenniums. All these patterns of action retain something of the print of spirit upon matter. And if Arjuna had not been faithful in the performance of his duty, according to these traditional canons, he could never have gained Krishna as a friend, nor have reached the point of high decision represented by the battlefield of Kurukshetra.

Krishna does not "attack" the conventional religious attitudes of the time, but he does intimate to Arjuna that authentic spiritual knowledge is the original of which conventions—even the best—are but limited reflections. Traditional religion, he implies, is for those whose psychic natures are still in flux—who *need* some sort of external or collectivist control. Loyalty to custom and traditional morality is the highest good for those for whom true spiritual freedom would seem to be an abyss of unmarked horrors. Krishna, let us note, did not address the entire army; he spoke only to Arjuna. He did not unsettle the minds of the rank and file, but suggested to Arjuna that there are those who find surety without turning to the injunctions of custom—and that the rank and file can stand seeing such examples. And Arjuna eventually justified the daring of Krishna in proposing this virtually anarchist doctrine. Arjuna was able to find guidance in his own individuality.

The fear, then, of relying entirely on oneself is the fear of isolation. It grows in that portion of man's nature which is not wholly individualized, and is therefore terrified by the prospect of being torn out of its familiar surroundings. Family relations, duties, tribal loyalties, and all the other social values which convey to the personal man his practical interdependence with his fellows, are really symbols of the unity of life—the unity possible in diversity. They are symbols relating to the forms of action known to the psychic nature, and as precious, there-

fore, as life itself. The mother whose feelings are inseparably involved in her children—who finds the thought of life without them unbearable—is quite literally *not an individual* in this respect. In consequence, she is unable to contemplate a truly spiritual account of good and evil, or right and wrong action. She is involved in the quality of Sattva as embodied in the psychic relationship of parenthood. Some day, by karmic influence and awakening spiritual perception, she will come to regard her children as independent individualities, thus helping to free them as herself from the endless flux and flow of common psychic being. She will pass from under the rule of custom to the rule of principle, from the guidance of habit and tradition to the self-determined path of spiritual decision. Meanwhile, the refinement of the psychic nature proceeds, as a result of the performance of duty and by the clarifying vision which springs from sacrifice.

The relation of mother and child is but a single instance of the endless psychic alliances and interblendings of nature common to human development. "I would not then wish to live," says Arjuna, of a state wherein all former relationships are altered. For the man of spiritual knowledge, there are *no* conditions which could produce in him this attitude. It might be something of a test for each individual to see how far he can strip himself of his accustomed surroundings and relationships, before finding himself overtaken by the mood of despair. In practical terms, at what point would a student of Theosophy give up work for Theosophy, retiring into the protective shell of personal existence alone? Would the passing or departure of an admired individual make a difference? The absence of a "Lodge"? To what extent is "devotion" dependent upon existing facilities created by others? How much of our security and feeling that Theosophy is "true" grows out of a personal confidence in others?

These may be painful questions to ask, and to answer. Fortunately, they may remain abstractions, for the most part. But for Arjuna they were not abstractions. Arjuna's time had come and he could not put off answering them. A similar time will come for every human being, and then, for the disciple who has prepared himself, there is the full realization of the greatness of a Teacher, H. P. Blavatsky, who stressed the importance of thinking for oneself. For it is then that all the virtues of the personality become traps to ensnare us, delusions to mislead us, as they misled and bewildered Arjuna—for a time.

KOSMIC MIND

I

"Whatsoever quits the *Laya* (homogeneous) state, becomes active conscious life. Individual consciousness emanates from, and returns into Absolute consciousness, which is eternal MOTION." (*Esoteric Axioms.*)

"Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal."—CICERO.

EDISON'S conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in *Harper's Magazine* as giving out his personal belief about the atoms being "possessed by a certain amount of intelligence," and shown indulging in other reveries of this kind. For this flight of fancy the February *Review of Reviews* takes the inventor of the phonograph to task and critically remarks that "Edison is much given to dreaming," his "scientific imagination" being constantly at work.

Would to goodness the men of science exercised their "scientific imagination" a little more and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position "with seal'd eyes to see," one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart it "is the great spring of human activity, and the principal source of human improvement. . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes." It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with and contradicting a comfortably settled predecessor put forth, without orthodox science first sitting on it, and trying to crush it out of existence? Harvey was also regarded at first as a "dreamer" and a madman to boot. Finally, the whole of modern science is formed of "working hypoth-

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NOTE.—This editorial by H. P. Blavatsky first appeared in *Lucifer* for April, 1890, and was last reprinted in THEOSOPHY 28: 60. It will be printed in two parts, the second of which appears next month.

eses," the fruits of "scientific imagination" as Mr. Tyndall felicitously called it.

Is it then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honored so far with the *imprimatur* of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science, that of *crystalline life,* is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute life* and a life-principle as an entity: otherwise it would be the first to see that *absolute life* cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, "teaches mysteries" they say; and mystery is *the negation of common sense,* just as again metaphysics is but a kind of poetry, according to Mr. Tyndall. There is no such thing for science as mystery; and therefore, as a Life-Principle is, and must remain for the intellects of our civilized races for ever a mystery *on physical lines*— they who deal in this question have to be of necessity either fools or knaves.

Dixit. Nevertheless, we may repeat with a French preacher: "mystery is the fatality of science." Official science is surrounded on every side and hedged in by unapproachable, for ever impenetrable mysteries. And why? Simply because physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses. And though it is as confessedly ignorant of the formation of matter, as of the generation of a simple cell; though it is as powerless to explain what is this, that, or the other, it will yet dogmatize and insist on what life, matter and the rest are not. It comes to this: the words of Father Felix addressed fifty years ago to the French academicians have nearly become immortal as a truism. "Gentlemen," he said, "you throw into our teeth the reproach that we teach mysteries. But imagine whatever sci-

ence you will; follow the magnificent sweep of its deductions . . . and when you arrive at its parent source you come face to face with the unknown!"

Now to lay at rest once for all in the minds of Theosophists this vexed question, we intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal—thus justifying Edison's "dreams." But before we do this, we mean also to show that though many a man of science is soaked through and through with such belief, very few are brave enough to openly admit it, as the late Dr. Pirogoff of St. Petersburg has done in his posthumous *Memoirs.* Indeed that great surgeon and pathologist raised by their publication quite a howl of indignation among his colleagues. How then? the public asked: He, Dr. Pirogoff, whom we regarded as almost the embodiment of European learning, believing in the superstitions of crazy alchemists? He, who in the words of a contemporary:—

> "was the very incarnation of exact science and methods of thought; who had dissected hundreds and thousands of human organs, making himself as acquainted with all the mysteries of surgery and anatomy as we are with our familiar furniture; the savant for whom physiology had no secrets and who, above all men, was one to whom Voltaire might have ironically asked whether he had not found immortal soul between the bladder and the blind gut,—that same Pirogoff is found after his death devoting whole chapters in his literary Will to the scientific demonstration. . . ." *Novoye Vremya* of 1887.

—Of what? Why, of the existence in every organism *of a distinct* "VITAL FORCE" independent of any physical or chemical process. Like Liebig he accepted the derided and tabooed homogeneity of nature—a Life Principle—that persecuted and hapless teleology, or the science of the final causes of things, which is as philosophical as it is *unscientific,* if we have to believe imperial and royal academies. His unpardonable sin in the eyes of dogmatic modern science, however, was this: The great anatomist and surgeon, had the "hardihood" to declare in his *Memoirs,* that:—

> "We have no cause to reject the possibility of the existence of organisms endowed with such properties that would make of them—*the direct embodiment of the universal mind*—a perfection inaccessible to our own (human) mind. . . . Because, we have no right to maintain that man is the last expression of the divine creative thought."

Such are the chief features of the heresy of one, who ranked high among the men of exact science of this age. His *Memoirs* show plainly that not only he believed in Universal Deity, divine Ideation, or the Hermetic "Thought divine," and a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that Universal Mind needs no physico-chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words:—

> "Our reason must accept *in all necessity* an infinite and eternal Mind which rules and governs the ocean of life. . . . *Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush.* . . . Directing the forces and elements toward the formation of organisms, this *organizing life-principle* becomes *self-sentient, self-conscious, racial* or *individual.* Substance, ruled *and directed by the life-principle,* is organized *according to a general defined plan into* certain types. . . ."

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he—

> "acquire the conviction, that our brain could be the only organ of thought in the whole universe; that everything in this world, save *that* organ, should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity."

And he adds *à propos* of Moleschott's materialism:—

> "Howsoever much fish and peas I eat, never shall I consent to give away my *Ego* into durance vile of a product casually extracted by modern *alchemy* from the urine. If, in our conceptions of the Universe it be our fate to fall into illusions, then my 'illusion' has, at least, the advantage of being very consoling. For, it shows to me an intelligent Universe and the activity of Forces working in it harmoniously and intelligently; and that my 'I' is not the product of chemical and histological elements but *an embodiment of a common universal Mind.* The latter, I sense and represent to myself as acting in free will and consciousness in accordance with the same laws which are traced for the guidance of my own mind, but only exempt from that restraint which trammels our human conscious individuality."

For, as remarks elsewhere this great and philosophic man of Science:—

> *"The limitless and the eternal, is not only a postulate of our mind and reason, but also a gigantic fact, in itself.* What would become

of our ethical or moral principle were not the everlasting and integral truth to serve it as a foundation!"

The above selections translated *verbatim* from the confessions of one who was during his long life a star of the first magnitude in the fields of pathology and surgery, show him imbued and soaked through with the philosophy of mysticism. In reading the *Memoirs* of that man of scientific fame, we feel proud of finding him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy. With such an exceptionally scientific mind in the ranks of mystics, the idiotic grins, the cheap satires and flings at our great Philosophy by some European and American "Freethinkers," become almost a compliment. More than ever do they appear to us like the frightened discordant cry of the night-owl hurrying to hide in its dark ruins before the light of the morning Sun.

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day when a full recognition of a universally diffused mind will be an accomplished fact, is not far off. It is *only* a question of time.

For, notwithstanding the boast of physiology, that the aim of its researches is only the summing up of every vital function in order to bring them into a definite order by showing their mutual relations to, and connection with, the laws of physics and chemistry, hence, in their final form with mechanical laws—we fear there is a good deal of contradiction between the confessed object and the speculations of some of the best of our modern physiologists. While few of them would dare to return as openly as did Dr. Pirogoff to the "exploited superstition" of *vitalism* and the severely exiled life-principle, the *principium vitæ* of Paracelsus—yet physiology stands sorely perplexed in the face of its ablest representatives before certain facts. Unfortunately for us, this age of ours is not conducive to the development of moral courage. The time for most to act on the noble idea of *"principia non homines,"* has not yet come. And yet there are exceptions to the general rule, and physiology—whose destiny it is to become the hand-maiden of Occult truths—has not let the latter remain without their witnesses. There are those who are already protesting against certain hitherto favorite propositions. For instance, some physiologists are already denying that it is the forces and substances of so-called "inanimate" nature, which are acting exclusively in living beings. For, as they well argue:—

> "The fact that we reject the interference of other forces in living things, *depends entirely on the limitations of our senses.* We use, indeed, the same organs for our observations of both animate and inanimate nature; and these organs can receive manifestations of only a limited realm of motion. Vibrations passed along the fibres of our optic nerves to the brain reach our perceptions through our consciousness as sensations of light and color; vibrations affecting our consciousness through our auditory organs strike us as sounds; all our feelings, through whichever of our senses, are due to nothing but motion."

Such are the teachings of physical Science, and such were in their roughest outlines those of Occultism, aeons and millenniums back. The difference, however, and most vital distinction between the two teachings, is this: official science sees in motion simply a blind, unreasoning force or law; Occultism, tracing motion to its origin, identifies it with the Universal Deity, and calls this eternal ceaseless motion—the "Great Breath."*

Nevertheless, however limited the conception of Modern Science about the said Force, still it is suggestive enough to have forced the following remark from a great Scientist, the present professor of physiology at the University of Basle,† who speaks like an Occultist.

> "It would be folly in us to expect to be ever able to discover, with the assistance only of our external senses, in animate nature that something which we are unable to find in the inanimate."

And forthwith the lecturer adds that man being endowed "in addition to his physical senses with an *inner sense,*" a perception which gives him the possibility of observing the states and phenomena of his own consciousness, "he has to use *that* in dealing with animate nature" —a profession of faith verging suspiciously on the borders of Occultism. He denies, moreover, the assumption, that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and bases his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension. According to him that only is connected with our conception of space which has reached our consciousness through sight, touch, and the muscular sense, while all the other senses, all the *effects,* tendencies, as all the interminable series of representations, have no extension in space but only in time.

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* *Vide* "Secret Doctrine," vol. i, pp. 2 and 3.

† From a paper read by him some time ago at a public lecture.

Thus he asks:—

> "Where then is there room in this for a mechanical theory? Objectors might argue that this is so only in appearance, while in reality all these have a spatial extension. But such an argument would be entirely erroneous. Our sole reason for believing that objects perceived by the senses have such extension in the external world, rests on the idea that they seem to do so, as far as they can be watched and observed through the senses of sight and touch. With regard, however, to the realm of our *inner* senses even that supposed foundation loses its force and there is no ground for admitting it."

The winding up argument of the lecturer is most interesting to Theosophists. Says the physiologist of the modern school of Materialism:—

> "Thus, a deeper and more direct acquaintance with *our inner nature* unveils to us a world *entirely unlike the world represented to us by our external senses,* and reveals the most heterogeneous faculties, shows objects having nought to do with spatial extension, and phenomena absolutely disconnected with those that fall under mechanical laws."

Hitherto the opponents of vitalism and "life-principle," as well as the followers of the mechanical theory of life, based their views on the supposed fact, that, as physiology was progressing forward, its students succeeded more and more in connecting its functions with the laws *of blind matter.* All those manifestations that used to be attributed to a "mystical life-force," they said, may be brought now under physical and chemical laws. And they were, and still are loudly clamoring for the recognition of the fact that it is only a question of time when it will be triumphantly demonstrated that the whole vital process, in its grand totality, represents nothing more mysterious than a very complicated phenomenon of motion, exclusively governed by the forces of inanimate nature.

But here we have a professor of physiology who asserts that the history of physiology proves, unfortunately for them, quite the contrary; and he pronounces these ominous words:—

> "I maintain that the more our experiments and observations are exact and many-sided, the deeper we penetrate into facts, the more we try to fathom and speculate on the phenomena of life, the more we acquire conviction, that even those phenomena that we had hoped to be already able to explain by physical and chemical laws, *are in reality unfathomable.* They are vastly more complicated, in

fact; and as we stand at present, *they will not yield to any mechanical explanation.*"

This is a terrible blow at the puffed-up bladder known as Materialism, which is as empty as it is dilated. A Judas in the camp of the apostles of negation—the "animalists"! But the Basle professor is no solitary exception, as we have just shown; and there are several physiologists who are of his way of thinking; indeed some of them going so far as to almost accept *free-will* and *consciousness,* in the simplest monadic protoplasms!

One discovery after the other tends in this direction. The works of some German physiologists are especially interesting with regard to cases of consciousness and positive discrimination—one is almost inclined to say *thought*—in the *Amoebas.* Now the Amoebas or animalculae are, as all know, microscopical protoplasms—as the *Vampyrella Spirogyra* for instance, a most simple elementary cell, a protoplasmic drop, formless and almost structureless. And yet it shows in its behavior something for which zoologists, if they do not call it mind and power of reasoning, will have to find some other qualification, and coin a new term. For see what Cienkowsky* says of it. Speaking of this microscopical, bare, reddish cell he describes the way in which it hunts for and finds among a number of other aquatic plants one called *Spirogyra,* rejecting every other food. Examining its peregrinations under a powerful microscope, he found it when moved by hunger, first projecting its *pseudopodiae* (false feet) by the help of which it crawls. Then it commences moving about until among a great variety of plants it comes across a *Spirogyra,* after which it proceeds toward the cellulated portion of one of the cells of the latter, and placing itself on it, it bursts the tissues, sucks the contents of one cell and then passes on to another, repeating the same process. This naturalist never saw it take any other food, and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another Amoeba—the *Colpadella Pugnax*—he says that he found it showing the same predilection for the *Chlamydomonas* on which it feeds exclusively; "having made a puncture in the body of the Chlamydomonas it sucks its chlorophyl and then goes away," he writes, adding these significant words: "The way of acting of these monads during their search for and reception of food, is so amazing that one is almost inclined to see in them *consciously acting beings!*"

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* L. Cienkowsky. See his work *Beitruge zur Kentniss der Monaden,* Archiv. f, mikroskop, Anatomie.

Not less suggestive are the observations of Th. W. Engelman (*Beitrage zur Physiologie des Protoplasm*), on the *Arcella,* another unicellular organism only a trifle more complex than the *Vampyrella.* He shows them in a drop of water under a microscope on a piece of glass, lying so to speak, on their backs, *i.e.,* on their convex side, so that the *pseudopodiae,* projected from the edge of the shell, find no hold in space and leave the Amoeba helpless. Under these circumstances the following curious fact is observed. Under the very edge of one of the sides of the protoplasm gas-bubbles begin immediately to form which, making that side lighter, allow it to be raised, bringing at the same time the opposite side of the creature into contact with the glass, thus furnishing its *pseudo* or false feet means to get hold of the surface and thereby turning over its body to raise itself on all its *pseudopodiae.* After this, the Amoeba proceeds to suck back into itself the gas-bubbles and begins to move. If a like drop of water is placed on the lower extremity of the glass, then, following the law of gravity the Amoebae will find themselves at first at the lower end of the drop of water. Failing to find there a point of support, they proceed to generate large bubbles of gas, when, becoming lighter than the water, they are raised up to the surface of the drop.

In the words of Engelman:—

> "If having reached the surface of the glass they find no more support for their feet than before, forthwith one sees the gas-globules diminishing on one side and increasing in size and number on the other, or both, until the creatures touch with the edge of their shell the surface of the glass, and are enabled to turn over. No sooner is this done than the gas-globules disappear and the *Arcellae* begin crawling. Detach them carefully by means of a fine needle from the surface of the glass and thus bring them down once more to the lower surface of the drop of water; and forthwith they will repeat the same process, varying its details according to necessity and devising new means to reach their desired aim. Try as much as you will to place them in uncomfortable positions, and they find means to extricate themselves from them, each time, by one device or the other; and no sooner have they succeeded than the gas-bubbles disappear! It is impossible not to admit that such facts as these *point to the presence of some* PSYCHIC *process in the protoplasm."**

(*To be concluded*)

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* *Loc. cit.,* Pfluger's Archiv. Bd. II, S. 387.

TWICE-BORN

ALTHOUGH the title, "Twice-Born" is given in *The Secret Doctrine* as one traditionally applied to initiated Brahmins, it is not to be understood thereby that special gifts automatically accrue to all members of a particular caste. "The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations." The term "Twice-Born," or its equivalent, is time-honored and universal in its application. Jesus used such expressions, even when addressing the people generally.

In the third chapter of John, in answer to Nicodemus, Jesus said: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." The one aim of the cyclic appearance of Avatars all down the ages has been to bring about in every man just such spiritual birth. This is the real meaning of "the coming of Christ," as explained in H.P.B.'s article, "The Esoteric Character of the Gospels": "The coming of Christ means the *presence* of CHRISTOS in a regenerated world, and not at all the actual coming in body of 'Christ' Jesus . . . The 'Son of Man' is no child of the bond-woman—flesh, but verily of the free woman—*Spirit,* the child of man's own deeds and the fruit of his own spiritual labour."

Having considered the general nature and meaning of "Twice-Born," we turn now to more specific, intimate, and practical applications. These include such questions as: Is it necessary to be born again, to some degree at least, to be drawn to a metaphysical philosophy, such as Theosophy? Can one truly grasp the principles and tenets of Theosophy, unless he has to some extent, been born a *second* time? Other aspects of being so reborn involve such ever recurring problems as the nature of doubt, the difference between blind and true faith; and the distinction between intellectual comprehension and spiritual perception. And not unrelated is the special nature and importance of the present cycle, marked, as it is, by the outcropping of many psychic idiosyncrasies, and a wide and ever growing interest in the metaphysical and occult side of Nature and of Man. A final question worthy of reflection is: Did not the awakening of the Spirit in man, as observed by H.P.B. in her article, "The Tidal Wave," and undoubtedly fore-

seen by H.P.B.'s own teachers, furnish a need for a far more complete transmission of heretofore esoteric knowledge by Adept Custodians? If this is so, we do well to reflect on the great responsibility for the preservation, the proper use, and the spread of this knowledge on the part of those, who, under Karma, have been drawn within the area of H.P.B.'s Theosophical Movement.

The resolution of the problem of blind belief versus reasoned faith rests squarely upon whether one recognizes the existence of *immortal* Spirit. Such recognition is not something that is subject to proof in the ordinary scientific sense, of course, for that which in its very nature is metaphysical and spiritual cannot be demonstrated objectively. But belief in the soul's immortality need not be considered blind belief as materialists assert. This is, instead, a complicated matter of philosophy. H.P.B. wrote in *The Key to Theosophy* (p. 164):

> One who has no inner perception of, and faith in, the immortality of his own soul, in that man the soul can never become Buddhi-taijasi, but will remain simply Manas, and for Manas alone there is no immortality possible. In order to live in the world to come a conscious life, one has to believe first of all in that life during the terrestrial existence. On these two aphorisms of the Secret Science all the philosophy about the *post-mortem* consciousness and the immortality of the soul is built.

A footnote on page 159 defines *Taijasi* as "the radiant in consequence of its union with Buddhi." It is this illumination of Manas, the human soul, by the radiance of Buddhi, the divine soul, which, if properly nurtured by sacrificial deeds, will finally culminate in the complete union of Buddhi and Manas; it is this union which constitutes the second birth. The *Taijasic* radiance marks the fine line of demarcation between a purely material-intellectual outlook, and the vision of Higher Mind. This dividing point between the material-intellectual and the spiritual is further remarked in H.P.B.'s article, "On Astral Bodies, or Doppelgangers," from which we quote the following:

> The mind is dual in its potentiality: It is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond,* if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. . . . This is why it is so difficult for a materialist—the metaphysical portion of whose brain is almost

> atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought.... Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the "music of the spheres," and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by St. Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them.

In this passage H.P.B. refers to the innate power of the mind to think with either the astral or the physical brain; from the general context of this article, and from the fact that she calls attention to her special use of the term *astral,* it is likely that she refers to what is called in *Light on the Path,* the divine-astral or "starry spirit," which must have for its vehicle on this plane, a layer of the brain of a corresponding finer degree of substance. This seems to be borne out by the description of the brain on page 64 of *Transactions of the Blavatsky Lodge:* "The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can remove layer by layer, each layer being different from all the others, and each having its own special work, function, and properties." It is these finer and metaphysical layers that H.P.B. refers to in a general way as the "astral brain." When one so lives that the brain becomes porous to the light of the divine soul, the result is the definite acquisition of a metaphysical sense, or mystic faculty; with this faculty, presumably, the perception of spiritual truths and the power to look directly upon ideas becomes as natural as the perception of mundane objects to the physical senses. Without the development of such a metaphysical faculty, which really marks the beginning of the "second birth," Theosophy—outside of a superficial intellectual comprehension—will always remain a riddle.

Once we recognize the existence and reality of soul perception, we are prepared to understand and appreciate the distinction between blind belief and true faith. This difference is clearly drawn in the *Key,* as we see in the following passage:

> ENQ. Very well; and this, given out on knowledge not faith?
> THEO. Just so. But as I see very well what you are driving at, I may just as well tell you that we hold *faith,* such as you advocate,

to be a mental disease, and real faith *i.e.,* the *pistis* of the Greeks, as *"belief based on knowledge,"* whether supplied by the evidence of physical or *spiritual* senses.

ENQ. What do you mean?

THEO. I mean, if it is the difference between the two that you want to know, then I can tell you that between *faith on authority* and *faith on one's spiritual intuition,* there is a very great difference.

ENQ. What is it?

THEO. One is human credulity and *superstition,* the other human belief and *intuition.* As Professor Wilder says in his "Introduction to the *Eleusinian Mysteries,*" "It is ignorance which leads to profanation. Men ridicule what they do not properly understand. . . . The undercurrent of this world is set towards one goal; and inside of human credulity . . . is a power almost infinite, a holy faith capable of apprehending the supremest truths of all existence." Those who limit that "credulity" to human authoritative dogmas alone, will never fathom that power nor even perceive it in their natures. It is stuck fast to the external plane and is unable to bring forth into play the essence that rules it; for to do this they have to claim their right of private judgment, and this they never *dare* to do.

The great enemy to faith is doubt, and the latter is but too often the Karmic offspring of blind belief fathered by priestly authority. The genesis of doubt is really traceable to reliance on *outside* authority, whether on a personal and extra-cosmic deity, or on any self-proclaimed human authority. Such reliance paralyzes the link uniting the man in the body with the God within—the Higher Self. When the outer authority finally fails us in one of life's crises, it is not so easy, at once, to reverse the habit of a lifetime and fall back upon the Self within—to recover the faith with which that SELF alone can inspire us. Thus one may experience a long and agonizing period of doubt.

The withering effects of doubt and the saving power of faith are portrayed by Krishna in the Fourth Chapter of the *Bhagavad-Gita,* in these words:

> The man who restraineth the senses and organs and hath faith obtaineth spiritual knowledge, and having obtained it he soon reacheth supreme tranquility; but the ignorant, those full of doubt and without faith, are lost. The man of doubtful mind hath no happiness either in this world or in the next or in any other. No actions bind that man who through spiritual discrimination hath renounced action and cut asunder all doubt by knowledge, O despiser of wealth. Wherefore, O son of Bharata, having cut asunder with the sword of spiritual

> knowledge this doubt that existeth in thy heart, engage in the performance of action. Arise!

That H.P.B. wrote all her works from the point of view of soul perception, and that it was her aim to appeal to the higher faculties in her students first, and then, through them, to all humanity, is indicated by many direct statements, and we here select a few from *Isis Unveiled* and *The Secret Doctrine.* In the final chapter of *Isis,* just before the grand summation of both volumes in the form of ten occult items, the author wrote: "It would argue small discernment on our part were we to suppose that we had been followed thus far through this work by any but *metaphysicians,* or *mystics* of some sort" (italics ours). In the short outline of the contents of the Stanzas from the Book of Dzyan (*S.D.* I, 21), H.P.B. stated: "Hence it must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain."

These works, and, in fact, the entire Message of Theosophy, were written to meet an urgent need of the present cycle—a transition period marked by the blossoming of heretofore latent psychic faculties. The latter are the premonitory symptoms, which, if properly understood, guided, and protected, will evolve into the fruitage of the second or spiritual birth of the soul. If not so understood and guided, the blossom of the soul will soon wither and decay, and "Nature's efforts," for many, result in inglorious failure. Here is H.P.B.'s warning in her Fourth Message to the American Theosophists:

> Your position as the fore-runners of the sixth subrace of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.

How in a practical way can students guide these new psychic faculties in the right and safe direction? That work must begin, and continue unremittingly, in the realm of education—from the schools for tender childhood to the highest university level. The chief emphasis of education today, is mental and utilitarian. Training is confined largely to the "lower mind," with the main objective of preparation for a career. The basic reform in education which Theosophy seeks to bring about is the shifting of the emphasis from lower to higher mind. This does not, however, so much necessitate drastic changes in the curricula of the schools as in the *point of view* from which studies are pursued. The crux of the issue of moral or religious education in the public schools lies here, in the distinction between the purely intellectual point of view in education, and that of the soul. Any and all subjects can be studied from the Soul, or Egoic, standpoint, and so, any and all subjects lend themselves as means of moral education. The division made into secular and religious subjects—the latter, in the mind of the sectarian being the doctrines and dogmas of his particular church—is arbitrary and false. The Universe is a synthetic, spiritual Whole, and there is divinity in every atom of boundless Space. It is this immemorial, pantheistic concept which alone can furnish us with a stable, a universal, and a moral basis for education.

This distinction between the mental and the moral or soul viewpoints is emphasized in a number of the Precepts of *The Voice of the Silence.* The Disciple is instructed from the outset to be sure to distinguish between these two. "Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the 'Eye' from the 'Heart' doctrine." "Even ignorance," it is taught, "is better than Head-learning with no Soul-wisdom to illuminate and guide it." The task of Theosophists is to do their utmost to instil the spirit of the "Heart Doctrine" in our educational system, through awakening of the Higher Mind. When Theosophists, either nominal or "unaware," succeed in so doing, a great transformation will take place in every department of human activity.

WORD PUZZLES

A FEW words in the English language, at least, have acquired a deeper philosophical meaning with the passing of time, rather than the reverse—as has unfortunately been the case with so many terms already discussed in this series. The word *freedom,* for instance, has certainly become a symbol for the intuitions of millions that each human has a right to find his own way to truth, goodness and beauty. Thus, to call *freedom* an ideal is to affirm the inherent nobility of the human mind, to trust the higher nature of each to eventually triumph in counsel, even as Krishna did with his reluctant disciple, Arjuna. Behind the word *freedom* echoes the voice of the human soul itself, sometimes speaking fervently for political autonomy, sometimes in favor of self-discipline rather than imposed moral standards, sometimes simply in terms of the spirit of high and fearless adventure, of which poets and artists sing. Even when scholars discuss the hoary issue of "free will," they honor the concept of *freedom,* to some degree, by the very persistency of their attention to this question.

The original meaning of *free* in old English—apparently related to the Sanskrit *priya,* meaning "dear"—is "beloved." As Joseph Shipley explains: "In the early home were those one loved, and the slaves—hence *free* came to mean not enslaved." At one time the Central European races, save for the Franks, were in bondage to the Romans. Thus the word *Frank* referred to a tribe of men who had burst the bonds, and *France* first meant the land that was free and open—just as we speak, today, of the "frank" man as one always clear and open in his manner; he is not enslaved, because not afraid. And it is interesting to reflect on the psychological fact that only one who is unafraid, frank, open, is capable of being "beloved," and that there is a very close relationship between the capacity to love and the courage which makes one *free.* For only those able to forget purely selfish desires in devotion to the needs of another can love truly, and only those who are capable of truly loving are capable of being truly "beloved." Thus the original limited meaning of *free* is still not altogether inappropriate today. It is, further, always some form of love or devotion which sets the inner man free from bondage to lower animal instincts. Arjuna's devotion to his preceptor, his love for a teacher and companion, finally enabled him to fight out the field with courage.

Webster's International supplies the following definition of free will:

> *Free will.* Unhampered or uncoerced choice; specif., the doctrine that human beings are not controlled in their choices by physical or divinely imposed necessity.

If one is controlled in his choices by "divinely imposed necessity," he is, as both Theosophists and many psychologists have pointed out, but a "creature," bound to have a low opinion of his potential strength and virtue. In medieval times the fearsome visage of a personal deity prevented man from seeing himself as a virtual god in his own right, while in our age the idea of bondage to "physical necessity" similarly emasculates egoic confidence. This latter condition is the subject of Joseph Wood Krutch's latest work, *The Measure of Man,* which is, in its totality, a vital argument for "free will." Belonging to the same trend of revaluation as Krutch's writings are two works given considerable attention by Theosophists—Macneile Dixon's *The Human Situation* and Dwight Macdonald's *The Root is Man.* Dixon cites the expressions of eminent physicists on the subject of "determinacy," showing that "science" no longer can be quoted in unqualified endorsement of mechanism:

> Say what you please, the indeterminacy in nature cannot be eliminated. The mechanical world, the darling of the materialists, has been shattered beyond repair.
>
> We may sum up in Schrödinger's words: "All chemical transformations, the velocity of chemical reactions, the processes of melting and evaporation, the laws of vapour pressure, everything, in short, with the possible exception of gravitation, is governed by laws of this kind —statistical laws—and all the *predictions* derived from these laws are of a statistical nature, and are true only within limits." Or we may take the words of Sir Arthur Eddington—"the result of our analysis of physical phenomena up to the present is that we have nowhere found any evidence of the existence of deterministic law."
>
> What bearing has all this—the indeterminism of modern physics —upon the problem of human freedom, so hotly debated from century to century by churchmen and philosophers alike? If physics cannot account for the activities within the atom, still less can it account for the activities of the organism. If determinism be set aside as unproven in the realm of nature, where evidence for it appeared overwhelming, where is warrant for it to be found in the more difficult region of the soul? If it be discarded in physics, it can hardly in the absence of evidence be adduced to buttress determinism in psychology, where it is in opposition the most flagrant to the universal, never-

> questioned conviction of the natural man. Denials of human freedom will no longer serve, save to betray the naked prejudice which gave the dogma birth.
>
> And one may, perhaps, be allowed the hope that we have heard the last of this tiresome and unprofitable controversy, this spider's web of dialectic, and are permitted a return to common sense. The strictest determinists act as if they possessed the freedom they deny, and cling to it in practice as the pivot of human intercourse. We must continue to believe that the soul or self is not a piece upon the chessboard of time, moved as a wheel or lever is moved. Our thoughts are our own, mine mine, yours yours, and if our thoughts, then also our acts. The soul stands for itself, and is in its own nature a purposive mover, however limited and conditioned a factor in the origination and passage of events. The individual self, the finite centre of impulse is, as Nietzsche held, both determined and free, limited by the presence of the other individuals, in itself free and creative.

One notes here a recognition of the fact, also mentioned by *Webster,* that "*Free* stresses the absence of external compulsion or determination rather than the absence of all restraint." We are, certainly, enslaved by our own habits, by emotional and mental conditions. But these we have had our own part in making, since they neither stem from "mere physical necessity" nor from "necessity divinely imposed."

The rise to considerable power of a nation professing belief in the Marxist doctrine of "economic determinism" has impelled many to examine the sources of their own faith in "free will." Critics of political theory, like Mr. Macdonald, have thus pondered the question of the "doctrine of economic necessity," noting that it has actually long held sway even in those democratic countries which pay lip service to the ideal of "self-determination." Thus, in one of the closing sections of *The Root is Man,* the author digresses pertinently by attacking the ancient philosophical problem of "free-will," striving to find, for the word *necessity,* a karmic rather than a mechanical meaning. He writes as follows:

> The course which our society is taking is so catastrophic that one is forced to rethink for himself all sorts of basic theoretical questions which in a happier age could have been taken for granted. Questions which formerly seemed to me either closed or meaningless are now beginning to appear open and significant. Such questions are those of Determinism v. Free Will, Materialism v. Idealism, the concept of Progress, the basis for making value judgments, the precise usefulness of science to human ends, and the nature of man himself.

> If there is no Free Will, then there must be a cause for every result; but how does one arrive at a First Cause—what causes *that?* (Religion answers this with God, but this seems to me more an evasion than an answer.) But if there *is* Free Will, complete and unforced, then how can one explain the influence of scientifically determinable factors (glandular, sexual, climatic, historical, etc.) on every choice that one makes? One must conclude, and I do conclude, that although vast areas of human motivation are determined, there is a certain area—a vital core, so to speak—where we have a free choice. (A *determined* choice is a contradiction in terms.) So far as action goes, this core is the "point," since the rest is determined—*i.e.,* we *re* act rather than act. Whether Free Will exists or not, it thus seems necessary to behave as though it did; just as whether or not values exist independent of scientifically explainable causes, it also seems necessary to behave as though they did.

From Dixon's and Macdonald's contributions it is but a step to easy appreciation of H.P.B.'s words in the section, "Cyclic Evolution and Karma," in *The Secret Doctrine:*

> Those who believe in *Karma* have to believe in *destiny,* which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is—KARMA.

So the vexatious "problem" of free will is not to be solved by debate, but only through psychological understanding. For many men, nearly every thought and act of a lifetime is determined by a strong chain of consequences linking them to prior lives. But if each problem be regarded as potentially inspirational food for the mind, as suggested by Theosophy, the realization of one's *power to choose* will lead one away from "Nemesis." Man's estate on earth, for the vision of the Theosophist as well as of the poets, is a time of repeated inner awakenings —prompted by the intuition that Prometheus may become unbound, and the human soul both "beloved" and "free."

THE MYSTERY OF INDIVIDUALITY

V: The Approach to Self-Consciousness

> Every atom becomes a visible complex unit (a molecule), and once attracted into the sphere of terrestial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man. —*The Secret Doctrine*

THE pathway to self-consciousness cannot be conceived correctly as an obvious straight-line passage through the kingdoms. Consider, for example, the mineral "kingdom." That kingdom is not confined to rocks, liquids, and gases. Whatever we *see* with physical sight—vegetation, animals, insects, or human bodies—belongs to the mineral kingdom. Resolve these forms to their natural constituents and nothing remains, physically speaking, but so-called inorganic matter. The cycle for atomic and molecular substance is therefore a seemingly *perpetual* pilgrimage through all the kingdoms and back to its base. Innumerable forms of experience, gained through contact and combination with all degrees of intelligence, arouse latent instincts and powers. Atomic life becomes saturated with impressions and memories and slowly we have something more than just the activity of "mineral" monads. The crystalline stage, with the ability of monadic centers to hold together electrons and neutrons, is transcended; the advanced units are able to rise, perhaps, to the astral plane of consciousness, acquiring the power of drawing molecular compounds within the magnetic fields of astral matrices, called on the plane of illusion "protoplasmic cells." Life in the vegetable stage of unfoldment is entirely beyond the reach of sense observation. What has really happened, from a theosophical viewpoint, is that "life," from being an active one-principled center, has now *two* of its seven cosmic principles awake.

Just as mineral activity is not confined to the kingdom of that name, so the vegetable or cellular kingdom is not limited to expression as plant life. It also cycles through the kingdoms, wherever cellular life is to be found—never returning below the vegetable state proper, of course, inasmuch as too much has been learned to permit its return to lower forms. Owing to varied experience in taking part in organic life throughout the higher kingdoms, these centers also become loaded with impressions and memories, and when sufficient intelligence has

been awakened, eventually find themselves operating in a higher state, that of animal consciousness. One more principle is awake.

Thus, it would appear, does life spirally cycle upwards, reaching finally to the form of what is called in Theosophy "mindless man," a being whose four principles of physical, astral, *prana,* and *kama,* are not only active but combined in one, as an organized unity—a potential individuality. Perhaps it is the activation of the germ of desire which brings this unity into existence, for through desire, the selective powers increase, an incipient form of reason and thirst to know develops, accompanied by an unconscious yearning for emancipation from enslavement to matter. The Monad has risen to the point where its fifth principle, or mind, can be aroused by those self-shining ones in whom the fifth, sixth, and seventh are all awake. "It is only in the actual *midway* Round" [the fourth], that man "develops in himself entirely the fourth principle as a fit vehicle for the fifth." (*S.D.* II, 161.)

If we view each atom as a certain rate of vibration, united everywhere with all other atoms of the same vibration, and forming a layer of consciousness working in that state of matter, the intelligence and experience of one being shared by the whole, it is easy to comprehend that when units learn to "vibrate" in higher ways, owing to contact with and impulsion from above, they enter new layers or streams of consciousness. Thus they eventually "become" molecular, cellular, organic (in the sense of being able to be the synthesizing consciousness behind a whole organism), human elementals, and finally human beings.

Of course it should always be understood that, of themselves, atoms, plants, and animals would forever remain as they are. It is the contact with higher beings that arouses them to imitate. Memory and intelligence in nature is thus endless repetition of creative impulses imparted by higher beings in this or former periods of evolution.

In summation of this phase of the discussion, the following valuable observation is taken from *The Theosophical Movement* 23: 12:

> Some day all this which we now call dust will become sensitized matter and stay that way . . . It won't slip back. All this that we now call the sensitized matter which makes up our nature, physical and metaphysical, will some day become *self-conscious,* be able to act of its own will, as we act of our own will. . . . Every use of our will makes an impression on them, and if the will is strong enough, if the repetition is frequent enough, after a while that dumb flesh begins to be

> able to act of its own will. . . . Some day, then, those impressions will become self-germinative and behold! we have a new Thinker. That's why it is that the flesh of our bodies and the life in the mineral kingdom will some day become self-conscious Thinkers. [See *Ocean of Theosophy,* p. 62.]

We now approach a most important question: When is the transition made between the state of mindless man and self-consciousness? It is not, at least in any obvious way, being made now; for one reason, mindless man is at present an extinct species. Was it made eighteen million years ago at the time of the lighting up of mind? Strange to say, Theosophy seems to teach otherwise. Certainly, Theosophically speaking, it is correct to say that the Monad or center of life now expressing itself here in the man-form once found its expression through less developed forms. But it appears that the transition did not take place during the latest period of evolution.

First, it should be made clear that the present higher animal life, which in the next great planetary chain may find itself in the human stage, has still before it three and a half rounds of progress and experience before the close of the seventh Round, and undoubtedly will undergo innumerable transformations before a new race of "mindless men" will be evolved. Consequently it will not be our present type of gross mammalian life that will "become" human at all. Speaking of the mammalians, *The Secret Doctrine* states: "There were none before man, and they will be extinct before the Seventh Race develops" (II, 263)—and this is only the Fourth Round! At each Round, it would appear, there are fewer and fewer animals, the latter evoluting into higher transitional forms, and during the Seventh Round, it is said, men will have become Gods, and animals intelligent beings. Theosophy proposes the interesting theory that all the forms and types to be found in the lower kingdoms are actually the cast-off clothing or patterns used in the evolution of the human type during this and prior rounds. If this be true, we can presume by inference that man's present as well as future forms will in due course serve as types for the life in the advanced animal stage to some day use and energize.

That great changes are in store for our present higher animals appears implicit in the following statements of Wm. Q. Judge. He answers the question of what happens to the monads of those animals who have exhausted the experience offered by our present animal types, the door to entry to the human kingdom being now closed:

> Animals cannot have MANAS so much developed [as man does], and so cannot be self-conscious in the sense that man is. . . . The animals . . . being devoid of developed *Manas,* have no *Devachan* and must be forced onwards to the next planet in the chain. This would be consistent and useful, as it gives them a chance for development in readiness for the time when the monads of that kingdom shall begin to rise to a new human kingdom. (THEOSOPHY 29: 540, 542.)

A statement from *The Secret Doctrine* is especially pertinent to this discussion:

> The Monads which had not reached the human stage . . . will, owing to the evolution of humanity itself, find themselves so far behind that they will reach the human stage only at the close of the seventh and last Round. They will, therefore, not be men on this chain, but will form the humanity of a future Manvantara, and be rewarded by becoming "Men" on a higher chain altogether, thus receiving their Karmic compensation. (1: 173.)

The great period of preliminary transition, then, between the high type of animal called, for lack of better words, "mindless man," and human self-consciousness, would appear to take place at the close of the Seventh Round. Apparently, at that time, the prologue is enacted for all that will occur in the ensuing manvantaric evolution—during the period of initiation into the mysteries of human consciousness called "the lighting up of Manas." In that new evolution, the builders of the human form are in reality these very human elementals, called Lunar Pitris in *The Secret Doctrine,* who had reached the human form in the preceding Seventh Round and were therefore fully equipped to repeat what they had previously accomplished. They were not yet wise enough to prevent being caught in "the vortex of a new primordial evolution through the lower Kingdoms."

The term *Lunar Pitris,* no doubt, includes, in addition to the entities referred to above, all those lives humanly used in the preceding evolutionary period and not yet permanently elevated to the plane of "the Thinker." The seven classes of Lunar fathers, or human progenitors, will be touched upon briefly in the last collation of this series, when the discussion will center upon that all-important psychological mystery, "the lighting up of mind."

YOUTH-COMPANIONS ASK— AND ANSWER

MANY young people with theosophical parents are apt to take for granted as truths the Three Fundamental Propositions in THE SECRET DOCTRINE, *and feel this is "all they need to know." How does one awaken to the importance of the many complicated things H.P.B. wrote pertaining to Science and Religion? What educational means can be used to encourage an awareness of the importance of the sort of comparative study H.P.B. herself obviously undertook?*

(*a*) Probably one of the best places to begin to look for suggestions is in H.P.B.'s article, "What is Truth?" In reference to authority, she says of truth: "The same question stands open from the days of Socrates and Pilate down to our own age of wholesale negation: is there such a thing as *absolute truth* in the hands of any one party or man? Reason answers, 'there cannot be.' There is no room for absolute truth upon any subject whatsoever, in a world as finite and conditioned as man is himself. But there are relative truths, and we have to make the best we can of them. In every age there have been Sages who had mastered the absolute and yet could teach but relative truths." Summing up the idea of absolute and relative truth, she says: "*Outside a certain highly spiritual and elevated state of mind, during which Man is at one with the* UNIVERSAL MIND—*he can get nought on earth but relative truth, or truths, from whatsoever philosophy or religion.*" In another article, she implies that the open-minded attitude of the agnostic may keep Theosophy from becoming another religion.

At the time of the formation of the Theosophical Society, there were no doctrinal teachings. The Society was interested in the "three objects": forming a nucleus of universal brotherhood; the study of ancient and Eastern philosophy; and lastly, the study of the latent powers in man. The membership was open to *anyone* who would embrace one of these objects. It wasn't until 1888 that the Esoteric Section was formed, in a sense a separate part of the T.S. It is without doubt quite difficult to know how much one has the right to pass on to another *the theosophical teaching.* A child, we may say, needs a working knowledge of doctrine, as well as the philosophy of Theosophy,

to furnish points of departure for building his own philosophy. Yet if we concern ourselves with making sure he has "the right" doctrine from which to judge the world, he will not be getting what H.P.B. considered a theosophical attitude. For it is a continual willingness to seek for truth wherever it can be found that is the vital part of Theosophy; and this also means revaluation of previously held formulations of "truth."

It is characteristic of human nature to seek for that teaching that makes a man feel he has the truth; but a student of Theosophy finds himself in a most peculiar position. He says, with H.P.B., that man *cannot* know the ultimate truth, and yet also feels that Theosophy *is* a synthesis of and the key to ultimate knowledge. There is a delicate balance required, and a great deal of thought and stretching of the mind must go on if one is to reach it.

(*b*) Individual evolution moves in cycles. At certain stages, one approach has more meaning to us than others. The teacher of the young might make the most of these cycles by emphasizing a certain aspect of theosophical teachings as the time seems to require. Theosophy School illustrates this in the sequence of classes: grounding is attempted in the basic philosophical principles outlined in *The Eternal Verities;* then the *Gita,* the Great Teachers series, etc. All these, though, have the twofold purpose of developing background and stimulating thought along the lines natural to a particular age and cycle of development.

But the presenting of material is only part of the problem, of course. There are the "series of progressive awakenings," one meaning of which must be that the individual's Karma presents to him situations which awaken a realization of the need, especially if he so desires, for the knowledge to meet them adequately. In other words, no knowledge, however important or interestingly presented, will seem important until the person himself sees that he has need of it. These awakenings may be facilitated and prepared for by the teacher. Their actual accomplishment is a matter of individual will.

If the majority of people do not even know about theosophical conceptions as to the nature of man, how can we ever expect this majority to arrive at conclusions similar to theosophical ideas by means of reason?

Our society is blessed with the champions of reason. Reason is almost a god. But the ones who have raved longest and loudest for reason are what we might term the "physicalists," that is, people who believe that the nature of man is essentially physical. These are the people who, in opposition to theology, have developed techniques of reason; these are the professors, for instance, who teach in our universities.

We have three main departments in our universities that treat of the nature of man: (1) Anthropology, (2) Psychology, (3) Sociology. In all of these the main approach is still "physicalist," while Philosophy can no longer be regarded as a main department today. The implications taught are that man is the outcome of a microscopic organism; that love, beauty, and the abstract nature of justice are derivatives of muscle and glandular action, and that man acts only in accordance with social criteria.

Yet *some* professors and intellectuals hold the question as to the nature of man an open one and welcome discussions with those who hold theosophical ideas—especially if the Theosophist demonstrates that he knows how to reason competently about such abstract matters, and if the Theosophist *also* demonstrates an open mind.

If all beings are less than the Absolute, how is it possible for even the greatest to have a concept of It, or find out how It existed?

(*a*) We have to question the assumption made in the statement. Are we less than the Absolute? In one sense we are; that which we see as "ourselves" in our bodies, limited by forms and conditions, cannot help be less than the Absolute. But the Being that produced those conditions—and has the power to change them if they are unsuited to the soul's needs—that part of us is akin to the Absolute Principle. If it were not that there is that in us which is identical with the Absolute, we would be advocating a belief in something outside ourselves. This would be advocating a belief analogous to that of a God in heaven.

It is not with our psychic minds, but only with what H. P. Blavatsky calls the *noëtic* thinking self, that we can grasp the concept of the Absolute Principle. And higher mind, having no limits of extension, certainly has something akin to the Absolute. Realization, it would seem, requires a faculty above ordinary reason, yet is itself rational, and a direct reflection of the Highest to be realized.

Every being able to think and inquire into the cause of things has questioned or will come to question the cause of existence. It is only

with Man's highest faculties that he can comprehend the meaning of such a term as Absolute, because they are also immeasurable.

(*b*) The last clause in the question appears to suggest limits on the Absolute, for that which is *absolute* clearly does not "exist" in the usual sense. Concepts of being less than It, or saying even that It exists, imply a *connection* to It and therefore a limitation. "It is essentially without any relation to manifested, finite being."

As with any system of ideas, all else follows from the prime postulate, the first assumption. As soon as we admit the Absolute as the precursor of the manifested, from that duality and differentiation evolution of a dual nature naturally and logically develops.

The closest one can approach to this concept of the Causeless Cause is a conscious realization of "the fundamental identity of all souls with the Universal Oversoul—itself being an aspect of the Unknown Root."

> According to esoteric teaching, the real cause of all existence remains forever hidden, and its first emanations are the most complete abstractions mind can conceive. These abstractions must of necessity be postulated as the cause of the material Universe, and they underlie the secondary and subordinate powers of Nature, which, anthropomorphized, have been worshipped as God and gods by the common herd of every age. (*The Secret Doctrine.*)

(*c*) If we, as intelligence endowed with forms, are less than the *conception* of the Absolute—then there could be no cognizance of the Absolute in any sense. As it is, we *do* have a concept of it. There *is* knowledge of Life, and Evolution because of us, and this, too, the word *absolute,* is of human origin.

The very fact that man can perceive the infinity of space shows his capacity to expand thought infinitely. We use powers of the Deity every moment, yet do not *know* them—or how they operate. The Self of man has been compared to the power of sight. We see, yet the power with which we see cannot see itself, and we *know* the power is there. This kind of knowledge cannot be proved, yet needs no proof. No man will deny his own capacities—yet let him try and explain them.

A person who is convinced of immortal Consciousness can see that knowledge must be preserved from one Manvantara to the next, just as that we will inevitably pass on our knowledge to others. There must be logic, a plan for expansion on all planes. Therein lies true happiness —continually lifting the fetters of ignorance from a true and natural concept of what is "Absolute."

PRALAYA

PRALAYA is a period of observation or repose—planetary, cosmic, or universal—the opposite of Manvantara, a period of manifestation. Pralaya is the night after the Manvantaric day. As Manvantara or manifestation is divided into *seven* periods, so is Pralaya or rest. Our globe is subject to seven periodical *entire* changes which go *pari passu* with the races. For the Secret Doctrine teaches that, during this present Round, there must be seven terrestrial *pralayas*—three of these occasioned by the changes in the inclination of the earth's axis. In Occultism this inexorable law is referred to as "the great ADJUSTER." Planetary chains, it is said, have their "Days" and their "Nights"—periods of activity or life, and of inertia or death—and behave in heaven as men do on Earth. They generate their likes, get old, and become personally extinct, their spiritual principles only living in their progeny as a survival of themselves. Pralaya is thus a term applying also to each "obscuration," and even to every cataclysm that puts an end, by fire or by water in turn, to each root-race.

Lost continents are officially suspected. That worlds, also races, are periodically destroyed by fire (volcanoes and earthquakes) and water, in turn, and renewed, is a doctrine as old as man. Manu, Hermes, the Chaldees, all antiquity believed in this. Twice already has the face of the globe been changed by fire, and twice by water, since man appeared on it. As land needs rest and renovation, new forces, and a change for its soil, so does water. Thence arises a periodical redistribution of land and water, change of climate, etc., all brought on by geological revolution, and ending in a final change in the axis. This secular change in the inclination of the Earth's axis, and its appointed time, is recorded in one of the great Secret Cycles.

When a world or a system of worlds comes to the end of certain great cycles men record a cataclysm in history or tradition. Just as there are periodical minor cataclysms or partial destructions, so there is the universal evolution and involution. Forever the Great Breath goes forth and returns again. As it proceeds outwards, objects, worlds, and men appear. As it recedes all things disappear into the original source. The Great Breath is ceaseless and is, so to speak, the universal and eternal *perpetuum mobile.* Absoluteness of rest is counteracted by the

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NOTE.—Collated from Theosophical works.

absoluteness of Motion. There is a magnificent poem on the Pralaya, written by a very ancient Rishi, who compares the motion of the Great Breath during Pralaya to the rhythmical motions of the unconscious ocean. Believing that everything on earth is the shadow of something in space—the Occultists believe in smaller "Breaths" as well as the Great Breath, MOTION, which, living, intelligent and independent of all but Law, blow in every direction during Manvantaric periods.

Kalpas, Yugas, Manvantaras, although applicable to cycles of various lengths apply generally to what is known in the Hindu books as the "Day of Brahmâ." The "Day" is the type of all such cyclic periods and was always understood esoterically as such. Brahmâ's year is made up of 365 such Days, and a life of Brahmâ is composed of 100 years. His "Nights" are of equal duration. The Days and Nights of Brahmâ are the prototypes of our waking days and sleeping nights as men, of our disappearance from the scene at the end of one little human life, to return again to take up the unfinished work in another life, in a new day. Hence it is taught that "at the expiration of each Night (Pralaya) Brahmâ, having been asleep, awakes, and *through the sole energy of motion,* causes to emanate from *itself* the spirit, in whose essence it is, and yet is not. The periods, when out of the Great Unknown there come forth the visible universes, are eternal in their coming and going, alternating with equal periods of silence and rest again in the unknown (Brahmâ). *The object of these mighty waves is the production of perfect man.* The life of the least of men pictures them in day and night, waking and sleeping, birth and death."

During Pralaya everything differentiated, as every unit, disappears from the phenomenal universe and is merged in, or rather transferred to, the One noumenal. It is dissolution of the visible into the invisible, the heterogeneous into the homogeneous—a time of rest, therefore. Even cosmic matter, indestructible though it be in its essence, must have a time of rest, and return to its *Layam* state. The absoluteness of the all-containing One essence has to manifest itself equally in rest and activity. If worlds have, as the astronomers tell us, their periods of embryo, infancy, adolescence, maturity, decadence, and death, may they not, like man, have their continued existence in a sublimated or spiritual form? The Magians so affirm. They tell us that the fecund mother Earth is subject to the same laws as every one of her children. At her appointed time she brings forth all created things; in the fulness of her days she is gathered to the tomb of worlds. Her gross, material body

slowly parts with its atoms under the inexorable law which demands their new arrangement in other combinations. Her own perfected vivifying spirit obeys the eternal attraction which draws it toward that central spiritual sun from which it was originally evolved, and which we vaguely know under the term GOD.

There are many kinds of *Pralaya,* but three chief ones are specially mentioned in old Hindu books. Of these the first is called "occasional", caused by the intervals of Brahmâ's Days; it is the destruction of creatures, of all that lives and has a form, but not of the substance which remains in *statu quo* till the new Dawn in that "Night." The second is that which occurs at the end of the Age or Life of Brahmâ, when everything that exists is resolved into the primal element, to be remodelled at the end of that longer night. But the third kind does not concern the Worlds or the Universe, but only the individualities of some people. It is thus individual pralaya or Nirvana; after having reached which, there is no more future existence possible, no rebirth till after the *Maha-Pralaya.* The latter night, though philosophically not so in truth, is long enough to be regarded as *eternal,* if not endless. The *Bhagavata* speaks of a fourth kind of pralaya, the *Nitya* or constant dissolution, and explains it as the change which takes place imperceptibly in everything in this Universe from the globe down to the atom—without cessation. It is growth and decay (life and death).

The Cosmic or universal pralaya comes only at the end of one hundred years of Brahmâ's life, when universal dissolution is said to take place. "Then the eternal life symbolized by Vishnu, the *Preserver,* assuming the character of Rudra, the *Destroyer,* enters into the *seven* rays of the sun and drinks up all the waters of the universe. Thus fed, the seven solar Rays dilate to *seven suns* and set fire to the whole Cosmos." Nature and Spirit both finally resolve into SUPREME SPIRIT. This is the final *Pralaya,* the *maha,* the Great, when everything is reabsorbed into its original ONE Element—the "gods themselves, Brahmâ and the rest" being said to die and disappear during that long Night. It is the death of Kosmos, after which its Spirit rests in Nirvana, or in THAT for which there is neither Day nor Night. All the other pralayas are periodical and follow, in regular succession, the Manvantaras, as the night follows the day of every human creature, animal, and plant. The cycle of creation of the *lives* of Kosmos is run down, the energy of the manifested "Word" having its growth, culmination, and decrease, as

have all things temporary, however long their duration. The Creative Force is eternal as Noumenon; as a phenomenal manifestation in its aspects, it has a *beginning* and must, therefore, have an end. During that interval it has its periods of activity and periods of rest. But the Noumenon (*Brahmâ*) never rests, as IT never changes and ever IS, though IT cannot be said to be anywhere. . . . Esoteric philosophy maintains that during the *Sandhyas,* or "twilight" periods between a Day and a Night of Brahmâ, the period between a full Manvantara, the "Central Sun" emits *creative light*—passively. Causality is latent. But during the universal pralaya "Universal Mind *is not,*" and *Darkness* is upon "the face of the Deep."

Vamadeva Modelyar describes the *coming* Night most poetically. "Strange noises are heard, proceeding from every point. . . . These are the precursors of the Night of Brahma. *Dusk rises at the horizon,* and the sun passes away behind the thirteenth degree of Macara (sign of the Zodiac), and will no more reach the sign of *Minas* (zodiacal *pisces,* or fish). The gurus of the pagodas appointed to watch the *rasichakr* (Zodiac), may now break their circle and instruments, for they are henceforth useless. Gradually light pales, heat diminishes, uninhabited spots multiply on the earth, the air becomes more and more rarified. The springs of water dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom and plants die. Men and animals decrease in size daily. Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one, like a lamp which the hand of the chokra (servant) neglects to replenish. Sourya (the sun) flickers and goes out, matter falls into dissolution (pralaya), and Brahma merges back into Dayus, the Unrevealed God, and, his task being accomplished, he falls asleep. Another day is passed, night sets in, and continues till the future dawn."

When the Universal Spirit awakes, the world revives; when he closes his eyes, all things fall upon the bed of mystic slumber. In the Persian symbolism the Phoenix is said to live a thousand years, after which, kindling a flame, it is self-consumed. Thereupon it is reborn from itself and lives another thousand years—up to seven times seven. The Phoenix is a generic symbol used for different kinds of cycles. In like manner, as 1000 great ages constitute a Day of Brahmâ (in the original it is "1000 ages of Padmayoni—lotus-born," not Brahmâ), so his Night consists of the same period. "Awakening at the end of which, the unborn . . . creates the universe anew."

During the period of universal pralaya Cosmic Ideation is said to be non-existent, for the simple reason that there is no one, and nothing, to perceive its effects. All the variously differentiated states of Cosmic Substance are resolved back again into the primary state of "abstract *potential* objectivity." And there can be no manifestation of Consciousness or semi-consciousness . . . except through a vehicle. Manvantaric impulse commences with the reawakening of Cosmic Ideation (the "Universal Mind") concurrently with, and parallel to the primary emergence of Cosmic Substance—the latter being the manvantaric vehicle of the former—from its undifferentiated *pralayic* state. This initial Existence (or coming forth) in the first twilight of the Maha-Manvantara (after the Maha-Pralaya), is a Conscious Spiritual Quality. In the manifested solar systems it is . . . like a film from a Divine Breath to the gaze of the entranced seer. It is [Cosmic] Substance to *our* spiritual sight. It cannot be called so by men in their *waking state;* therefore they have named it in their ignorance "God-Spirit." It exists everywhere and forms the first foundation on which our solar systems are built. The Secret Doctrine teaches that the Logos ("Word" or Cosmic Ideation) is the first to appear at Renovation, and will be the last to come before Re-absorption (pralaya). Thus the "logoi" of all nations, from the Vedic Visvakarma [personified Creative Force] of the Mysteries down to the Saviour of the present civilized nations, are the "Word" who was "in the beginning" (or the re-awakening of the energizing powers of Nature) with the One ABSOLUTE. The "great Dragon of Wisdom" will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the seventh race.

In *Paranirvana,* when *Pralaya* will have reduced not only material and psychical bodies, but even the spiritual *Ego(s)* to their original principle—the Past, Present, and even Future Humanities, like all things, will be one and the same. Everything will have re-entered the *Great Breath.* In other words, everything will be "merged in Brahma" or the divine unity. It this annihilation? It is not. To see in Nirvana annihilation amounts to saying of a man plunged in a sound *dreamless* sleep—one that leaves no impression on the physical memory and brain because the sleeper's Higher Self is in its original state of absolute consciousness during those hours—that he, too, is annihilated. The latter simile answers to only one side of the question—the most material; since *re-absorption* is by no means such a "dreamless sleep," but on the contrary *absolute* existence, an unconditioned unity, or a state, to de-

scribe which human language is hopelessly inadequate. The only approach to anything like a comprehensive conception of it can be attempted solely in the panoramic visions of the soul, through spiritual ideations of the divine monad.

Nor is the individuality—nor even the essence of the personality, if any be left behind—lost, because re-absorbed. For, however limitless —from a human standpoint—the paranirvanic state, it has yet a limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity.

PSYCHOLOGICAL CYCLES

How often it is proclaimed that Naturalism, or Materialism, is dead. Yet its ghost continues to haunt the philosophers. Perhaps it has not been buried with the proper rites. In my opinion a very powerful case can be made out for Naturalism, and its opponents have good reason to view its strength with apprehension. It has an ally in the human heart, there is something in us which approves and accepts it. Let us say that there is something in us hostile to religion, and something in us friendly to it. "The soul is naturally Christian," said Tertullian. Yes, and it is naturally Pagan. It is divided against itself. Religion knows it well, this double mind: Psychology is well aware of it. But this division is not of our making. It is from nature, "the outward man," in the phrase of Paracelsus, that we inherit this double-mindedness.

Man mirrors the world and is involved in its duality, in the balanced rhythms which permeate the whole fabric of things. We shall meet the swaying forces, the crossing currents in many forms and guises. "If man is good," it has been asked, "why does he do evil? If evil, why does he love the good?" Nature has decreed that he should desire incompatible things—to have, for example, the approval of others, and yet go his own unhindered way. He seeks unity and peace with his neighbors, and at the same time to be the controller of their lives. Nature urges him to exert all his powers. . . .

—MACNEILE DIXON

ON THE LOOKOUT

Hypnotism's Ascending Cycle

The Los Angeles Public Library reports "a steady demand for books on hypnotism." One of the "most popular" of these is the LeCron symposium, *Experimental Hypnosis* (discussed in Lookout for December, 1953). The publishers, Macmillan, urge in a form letter: "Gain new insight into hypnosis and its clinical values through a fuller knowledge of recent research! . . . The publication of this work should greatly stimulate research . . . and lead to further experimentation, including rechecking of many earlier tests that have yielded only conflicting opinions thus far." (In fairness, it should be stated that this advertisement is free from any taint of sensationalism and is primarily intended for clinicians.)

Facts—and Speculations

Popular magazines, also, whose policy is not only to arouse, but also to reflect, public interest, frequently carry articles on hypnotism which emphasize its clinical rather than parlor-game aspects—infinitely preferable, at least. In such accounts of well-meaning efforts to lessen human suffering, the Theosophist may find it easier to understand H.P.B.'s qualification of objections to hypnotism; many have wondered why she found it necessary to do anything other than denounce a practice which easily *becomes* Black Magic—but it is not always such.

Look (June 29), in an article entitled "Hypnotism, the Cinderella of Science," certainly de-emphasizes sensationalism, remarking:

> Without fanfare, a few doctors and dentists are practicing hypnotism. . . . It is deceptively easy to hypnotize or be hypnotized. As a subject all you need is willingness; to be hypnotized, all that is basically required can be learned quickly. But there is more to hypnotism than a few passes of the hands and a staring into the eyes. . . . It is not the way doctors and dentists use it.
>
> The experts have many definitions for hypnotism, but most agree that it is increased susceptibility to suggestion. . . . Hypnotize a person and suggest to him that he is going to be burned, and even though you merely touch his arm with a pencil, in a few minutes a blister will appear. Suggest that the room is getting uncomfortably warm and soon he will perspire though the room remains pleasantly cool. Sug-

gest that his arm is growing numb and insensitive to pain and he will feel no pain even though you jab needles in him.

How these things happen no one knows. Scientists are trying to find out. So far they have some interesting theories. It is believed that the mind has two parts—the conscious mind, product of learning and civilization, that reasons and orders our voluntary action; and the primitive or subconscious mind that is the center of man's drives and the storehouse of memory. But the subconscious mind has untold powers and appears capable of taking over the functions of the conscious if given the chance. Normally, the conscious mind is dominant, but under hypnosis the subconscious takes command. How this occurs is the mystery of hypnotism.

Here, as always, the best safeguard against charlatanry is open-mindedness and a becoming humility which admits "mysteries"—something which high-pressure exploiters never manifest.

Hypnosis in Childbirth

Not only are magazines turning their attention to the more frequent use of hypnosis in obstetrics and dentistry, but newspapers are doing likewise. The Los Angeles *Times* (May 30) reported the use of hypnosis by an osteopath "to relax a woman for the birth of her fifth child. . . . A psychologist aided the osteopath in consultations that prepared the mother, and then stood by at the hospital."

The birth of the previous child had been difficult, yet under hypnosis the patient gave birth within two and a half hours to a healthy girl, the patient experiencing only mild pain and able to arise from bed shortly afterward. "All I had to do was speak to her in a subdued voice and touch her wrist, and this induced complete relaxation," the doctor reported.

Childbirth under Hypnosis Observed

An actual delivery under hypnosis was recently presented on TV (the Paul Coates Hour, July 11). The hypnotic suggestion was for pain only: that is, the patient was aware of her surroundings and of what was happening; but she interpreted the pain, which (judging from facial expressions and difficulty in speaking) was exceedingly severe, as being "pressure only." The doctor conversed with the patient constantly, asking questions and insisting on answers. (One got the impression that this was done in order to keep the patient's mind occupied lest it be alerted by the pain.) As soon as the infant arrived,

the doctor "wakened" the patient, asking if she had been aware of what had been happening, and whether or not she had felt pain. The answer was that she had been fully aware all the time, but had felt no actual pain, "only severe pressure."

A Consulting Psychologist Interviewed

Dr. R. M. Dorcus, Professor of Physiology at the University of California at Los Angeles, was interviewed by Mr. Coates. In answer to questions, Dr. Dorcus stated that the first authentic instance of childbirth under hypnosis occurred in France in 1750, but that the "temple sleep" of the ancients was probably what we now call hypnosis. The greatest objections to hypnosis in obstetrics, Dr. Dorcus considers, lie in the fact that only a limited number of mothers (about one in five) can be hypnotized deeply enough for delivery; in the possible danger of patient-doctor "dependency" (although, in Dr. Dorcus' opinion, the chance for this is not much greater than in the ordinary patient-obstetrician relationship); and in the objection to hypnotism itself—that it is a process of "dissociation." If the patient to be hypnotized has schizoid tendencies, "the danger of *intensifying* her dissociation may be very real."

Among the objectionable features of parlor hypnosis which Dr. Dorcus mentioned, were that it relegated a "science" to the "game level," that a subject might be asked to do something that would be harmful to him, or that the hypnosis itself might be harmful to a particular person, and that in the hands of an unskilled operator the suggestion might not be entirely removed or the dissociation be completely overcome.

Black Magic Glamorized

As always, there are those willing to ride (and cash in) on the current of serious medical interest in hypnotism. Scientific and clinical attention to hypnotism gives rise to exploitation for personal gain. A brochure from an "Institute" of Hypnotism and Autosuggestion provides an example:

> Learn to use hypnotism in your daily life for greater success and popularity. Learn how to overcome fear. Learn how to give orders and make others obey your commands. Learn how to develop executive ability. Be master of others.
>
> Almost any man or woman can become a hypnotist. The belief that a person must have some magnetic or superhuman power, is not true.

> We can say without reservation that the hypnotist in no way differs from any ordinary person, except for the knowledge and special training acquired while studying this science. Hypnotism is an easy-to-learn science. . . . (Tuition, $50.00)

"PRACTICAL VALUE OF AUTOSUGGESTION"

The Institute also offers a course in "Scientific Relaxation (Hypnotism)"—for dentists only, and one in Autosuggestion (Tuition, $100):

> Autosuggestion may be defined as a suggestion which arises entirely within one's own mind, voluntarily, or from some thought or from some bodily sensation either real or imaginary. Through autosuggestion an individual is able to contact his own subconscious mind to produce amazing and seemingly miraculous results.
>
> Almost any person of normal intelligence can practice autosuggestion. . . . Learn how to practice autosuggestion. Everyone possesses great latent potential powers. Learn how to use these powers through suggestion for self-improvement. The answer to many of the problems facing you, your friends and your family may be in autosuggestion.

CHILD-TRAINING SIMPLIFIED!

Comment from a theosophic point of view on the last two items seems obvious—they are invitations to *self-seeking* psychism, extremely dangerous in its cumulative effects. But another mode of suggestion is now being advocated which should be considered thoughtfully, even though Theosophic endorsement is impossible. A letter to the editor of the Bridgeport *Post,* announcing a series of lectures for parents, remarks:

> Juvenile delinquency is reported by the F.B.I. as being alarmingly on the increase. Every parent will, therefore, welcome any information making it possible for them to escape that danger with their children.
>
> There is a technique known to but a very few which makes child training much simpler and very much more effective while avoiding almost entirely the antagonism, resentment and hostility so common in the use of other methods of discipline.
>
> Parents can train their children by talking to them while they are sleeping. While it has to be done in a very special way to be effective, it is not too difficult nor time-consuming to learn. Those parents of this area who have learned the technique and have made use of it are very happy because of the splendid results obtained.

Question: Are these results lasting, and strengthening to the child? And is it possible that interference with deep sleep induces psychic and mental weariness?

Suggestion and Suggestibility, Normal

There is nothing inherently wrong in using the power of suggestion —every parent uses it (or over-uses it), consciously and unconsciously. The danger of suggestion lies largely in the motive accompanying its use and the methods used. Robert Crosbie, speaking of "The Power of Suggestion," says:

> The power of suggestion means many different things to many minds. It is coupled with the idea of hypnosis, where the operator is able to make the subject think, do, or imagine anything he chooses. . . . But what is to be discussed is the fact of suggestion itself, generally considered, and as it affects all men. People are not aware that they act almost entirely under suggestion. From our birth we are surrounded by those who suggest certain ideas to us as true, and we follow these suggested ideas. There is very little *original* thought anywhere.

A parent's suggestions *can* be valuable to the child. If, however, there is a tinge of selfishness, a desire simply to be obeyed, a parent is handling a dangerous weapon. So many of us are, in principle, very little better than the "self-seeking" hypnotist!

Hypnotism and Suggestion not Easy to Evaluate

A critical analysis of all that is happening in the field of hypnotism is difficult indeed. There are those levels of motivation at which "good" can be said of hypnotists' efforts; other aspects, such as "parlor games" and learning "how to master others" are wholly "bad"; yet other instances seem to be fairly evenly "mixed." Very few, indeed, are those special cases where the use of hypnosis can be approved except with qualification.

One such case, however, is recounted in the *Look* article cited—a time when hypnotism proved to *be* the "boon" its proponents claim:

> In World War II, two Australian physicians were captured by the Japanese and held in a prisoner of war camp in Singapore. Short of medical supplies and lacking ether or chloroform, the doctors performed 29 major operations using hypnosis instead of conventional anesthesia. When freed after the war, they reported that their patients suffered no pain, had less bleeding and recovered quickly.

A Last "Message" to Theosophists

Despite one's personal prejudices or predilections toward hypnotism, its trends and its literature must be carefully noted by Theoso-

phists, for hypnotism is certainly a characteristic part of "the psychism of the twentieth century." To the American Theosophists it was said by H.P.B.:

> Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions. . . .

SIXTH BUDDHIST COUNCIL

Since Buddhism, according to H. P. Blavatsky, is the religion most nearly compatible with occult philosophy, Theosophists will naturally be interested in the following account of current Buddhist activities in the *Manchester Guardian* for May 20. We excerpt:

> The sixth Buddhist Council, which began in Rangoon on Monday, will remain in session for two years, to be concluded on the full-moon day of May, 1956, which, on the chronology adapted in Burma, coincides with the two-thousand-five-hundredth anniversary of the Great Decease of the Lord Buddha. A Buddhist "Council," of course, differs widely from what Christians understand by that term. Christian councils were usually devoted to the discussion of definite controversial items, and they resulted in new definitions of the doctrine in the form of creeds, catechisms, and suchlike documents. Buddhists have generally believed that the peace of the world is not promoted by narrowing down the limits of orthodoxy, and the main concern of a Buddhist "council" is the collective recital of the scriptures. A meeting of the monks for that purpose is called a sam-gayana, a word composed of the prefix "sam-," which means "together," and the noun "gayana," which means "chanting."

The present Samgayana will recite as usual in Pali, the "holy language" of the scriptures. At the first council, immediately after the Buddha's death, his teachings were recited and codified, and during the second and third councils, continued to be transmitted orally. At the fourth council, about 20 B.C., the text was written on palm leaves; and during the fifth, in 1871, they were recorded on marble slabs at Mandalay. The present council has for its objective the printing of the text in fifty large volumes. "Once the new edition has appeared it will be the official one in Burma, and the sale of all other editions will be forbidden."

Missionary Zeal in Burma

In addition to preparing "an abridged edition of the scriptures, in two to three volumes of 500 pages each, a special bureau is charged with the translation of the canon into modern and understandable Burmese, a task of quite exceptional difficulty in view of the nature of the Burmese language. The translation, the work of Burmese laymen, is already far advanced and awaits final approval by groups of learned monks":

> Another concern of the council is the spread of Buddhism among the hill tribes of Burma itself. For the faithful it organises examinations in a special branch of the scriptures known as the Abhidhamma —twelve thousand of them in 1953. In an endeavour to reduce criminality the council has also arranged such examinations in the gaols, and prisoners can earn a remission of their sentences by showing that they have studied the scriptures with some care and attention. Finally, considering that Buddhism is not so much a set doctrine as a method of meditation, the council subsidises "meditation centres" throughout Burma, where people are led to a direct realisation of the truths proclaimed in the sacred texts.
>
> It will be seen from this brief outline no effort is spared to promote the spiritual wellbeing of South-east Asia, and that, unattracted by either communism or the American way of life, the Union of Burma shows that there is still plenty of vitality in the old ideals of the religion of the Buddha which have guided her people for the last 1,500 years.

Sanskrit Studies in Japan

The *Hindu* (a weekly review comparable in format and content to *Manchester Guardian*) has a resumé of Japanese scholarship in Indology by Prof. Hajime Nakamura, of Tokyo University, which shows that "the tradition of Sanskrit and Buddhist scholarship has been kept alive in Japan for more than 1400 years in the Buddhist colleges attached to the great Buddhist cathedrals."

> You will find in the world no other country where so many students are learning Sanskrit, except for India. Thousands of students have at least a rudimentary knowledge of the Sanskrit and Pali languages. A great many books concerning these languages have appeared, some of which, I make bold to say, are not inferior to those published in India, Europe, and America. . . . The Japanese student of Sanskrit and Indology is in need of the cordial collaboration of his Indian colleague.

"BHAGAVAD-GITA"

We note in a New York *Times* article, sent by one of our subscribers, another philosophical appreciation of *The Bhagavad-Gita.* In a review of a New American Library edition (translated by Swami Prabhavananda and Christopher Isherwood, with an introduction by Aldous Huxley), the reviewer, Gerald Sykes, begins:

> Democracy would have been impossible without the dissemination of knowledge and its continuance will be impossible without the dissemination of wisdom. For that reason alone this paper-back edition of one of the most profound books ever written, often compared to the Sermon on the Mount, is a publishing event of major importance. Here the common man, end product of democratic secularism, may make the acquaintance of perhaps the greatest clarity that mysticism has ever achieved.

METAPHYSICS IN POETICAL IMAGERY

Mr. Sykes, a novelist and critic who writes frequently on philosophy, cites the range of the *Gita's* teachings and its beauty of expression:

> The ideas in this philosophical dialogue, which was written by an anonymous Indian between the fifth and second centuries *b.c.* are subtle, surprising, precise. Krishna, an incarnation of God, tells Arjuna, a warrior, why he should fight a battle he does not wish to fight and why he should kill relatives he does not wish to kill. The story ends with Arjuna, his mind now "firm," going convinced into battle. Meanwhile he has received explicit instruction in one of the most germinal philosophies ever devised.
>
> The *Gita,* however, is also a song. It develops its ideas rhapsodically, ecstatically. Its central teaching of "non-attachment," its theories of Brahman, Atman, reincarnation, its various techniques of yoga—all these are not only a detailed metaphysics, psychology, sociology and ethics, they are also startling imagery and music. The *Gita* is one of the most beautiful books. It explains and it delights.

A SEED OF UNDERSTANDING

Although we have noted the increasing use of the *Gita* as a basis for philosophical discussion and literary study, it is somewhat unusual to find its teachings suggested as providing fundamental concepts for use in daily life. Mr. Sykes indicates, however, that he considers the *Gita* "practical" for Westerners:

> The chances are that at first only a small portion of its rightful audience will read it. It is too remote from our Western tradition.

It may seem cultish. It may offend those who regard any religious idea as a disguised power thrust. And readers trained in philosophy, forgetting its central place in Indian politics today, forgetting that Gandhi used it daily, may complacently treat it as a mere antique.

If, however, our own problems continue to demand a closer rapprochement with India, the *Gita* will slowly find its American public. A purely economic approach to diplomacy is becoming dated. We are finding that we cannot hope to know Indians without knowing their ideas. Meanwhile, perhaps, a few of us without political rôles will be enjoying this classic for itself. It is presented in one of the outstanding translations of the day.

Theosophy Among the Scholars

Periodical attention to the contents of *Philosophy East and West,* "Journal of Oriental and Comparative Thought," is nearly obligatory in Lookout, since the objective of this magazine so clearly represents a reincarnation of efforts to vitalize the Second Object of the original Theosophical Society. (See review of the objectives with which their editorial board is concerned in Lookout for June, 1952.)

The first quarterly number for 1954, published in April, contains several articles which would have been of considerable interest to the many scholarly readers of H.P.B.'s *Theosophist* and *Lucifer.* Among them is "The Intuitive Element in Metaphysics" by Grace E. Cairns, philosophy professor at Florida State University, and "Hinduism and Buddhism in Greek Philosophy," by A. N. Marlow, lecturer in Greek and Latin in the University of Manchester, England. The "Comments and Discussion" section also contains an understanding article on Dr. Hutchins' "Great Books of the West."

Religion from the Book of Nature

Dr. Cairns' introduction to her discussion of metaphysics selects quotations from Albert Einstein and Prof. F. S. C. Northrop to indicate that there is no essential difference between the deeper visions of the scientist and the mystic. Cairns writes:

In philosophy for a global world the theoretic component should be founded upon the logical relationships discovered, or postulated, in Nature. This means a foundation upon science and scientific method, since it is the primary business of science and its method to investigate such logical elements, if we define science as "knowledge which is general and systematic, that is, in which specific propositions are all deduced from a few general principles." This logical unity with which

science is concerned has been adumbrated intuitively by the mystical philosophers and religious geniuses of all ages. The relation between scientific knowledge and mystical religious feeling, or, to borrow the language of Professor F. S. C. Northrop, the relation between the theoretic and aesthetic components of religion, is described at perhaps the highest level by Albert Einstein in the following passages from his essay "Religion and Science."

"WITHOUT DOGMA—OR GOD"

"Only those who realize the immense efforts and, above all, the devotion which pioneer work in theoretical science demands can grasp the strength of the emotion out of which alone such work, remote as it is from the immediate realities of life, can issue. What a deep conviction of the rationality of the universe and what a yearning to understand, were it but a feeble reflection of the mind revealed in this world, Kepler and Newton must have had to enable them to spend years of solitary labour in disentangling the principles of the celestial sphere. . . .

"The individual feels the nothingness of human desires and aims and the sublimity and marvellous order which reveal themselves both in Nature and in the world of thought. He looks upon individual existence as a sort of prison and wants to experience the universe as a single significant whole. . . .

"The religious geniuses of all ages have been distinguished by this kind of religious feeling, which knows no dogma and no God conceived in man's image."

TWO CHARACTERISTIC EMPHASES

The following paragraphs also correlate with H.P.B.'s use of the word "noëtic" in her "Psychic and Noëtic Action":

As Northrop has pointed out in *The Meeting of East and West,* the religious geniuses of mankind, especially those of the East, have emphasized the aesthetic side of religion at this highest and most significant level, the metaphysical. What the essence of such intuitive experience is, the kind of validity to be attributed to it, and its relation to the theoretic component of philosophy or religion (that is, to the universe of science and scientific method) will be the subject matter of this paper.

To illustrate what we think to be the content of mystical or intuitive experience, we shall examine its two main ecstatic forms: (1) the form in which the noetic quality of the experience is emphasized, as illustrated by Hinayana Buddhism, Vendanta Hindu philosophy as interpreted by Samkara, and Meister Eckhart's mystical philosophy; and (2) the form in which the emotional quality of the experience is

> emphasized, illustrated by the *Bhagavad-Gita* and the writings of St. John of the Cross. Then we shall evaluate these and what are called the mild or non-ecstatic forms of mysticism in their relation to the theoretic component.

Since no space is available for presenting the rather intricate development which follows, we simply quote a sentence from Dr. Cairns' conclusion, illustrative of the general theme: "Thus, for modern wise men of East and West, influenced by science and its method, the aesthetic or intuitive and the theoretic components of metaphysics support and complement each other."

Asia and the Greeks

These passages from Mr. Marlow's article, also, read as if they might have been written by one familiar with H.P.B.'s *Secret Doctrine:*

> The parallels between Greek and Indian literature, mythology, and philosophy have been stressed often since the days of Sir William Jones, who drew an elaborate and forced comparison between the Hindu philosophical systems and their supposed counterparts in the Greek schools, and the days of Colebrooke, who also had some concise remarks to make on the subject. Recent scholars have restated some of the evidence, notably S. Radhakrishnan, and attention is being increasingly directed to the channels by which Indian influence reached Greece. The purpose of this paper is merely to cite a few of the parallels between the two literatures, and particularly between Hinduism and much of the thought of Plato, so as to indicate their affinity of type more than their identity of origin. Radhakrishnan, as his subject demands, is naturally more concerned with the religious aspects of the question.
>
> There seems to have been an early and common stock of primitive beliefs about the heavenly bodies and the face of Nature generally. For example, in the *Aitareya Brahmana* there is a passage describing the nocturnal journey of the Sun back to its starting point, which may contain in primitive form the legend which appears in Stesechorus and Mimnermus of the Sun's traveling over the ocean in a cup.

A Common Source

Considerable scholarship has gone into the preparation of "Hinduism and Buddhism in Greek Philosophy," but the vitality of such writing lies in the creative interest of the one who undertakes the research. Progressive revelations develop as to what another modern has called the "transcendental unity of all religions." Dr. Marlow finds that, "in

dealing with pre-Socratic thought, we constantly find ourselves in an atmosphere more akin to that of the Orient than to that of the West":

> The Hindu pantheon, of course, shows great affinities with that of the early Greeks, since both are derived from a common source, and the Vedas contain the earliest expression of that worship of the heavenly bodies which persists right down to the time of the Stoics. The legend of Earth and Heaven as the parents of the gods, the earliest Greek form of which is in Hesiod, is common in the *Rg Veda.*
>
> The Hindus have their Prometheus in Matarisvan, who stole fire from the sky and entrusted it to the keeping of the Bhrigus, a warlike clan. Their god, Soma, upon whom Whittier wrote a poem ("The Brewing of Soma"), part of which has become a popular hymn ("Dear Lord and Father of mankind, Forgive our foolish ways . . ."), has the same characteristics as Dionysus. In both Greek and Hindu poetry rivers are constantly personified as gods, and the form of sacrifice prescribed in the *Rg Veda* is very similar to the simple ritual of Homer—prayer, sprinkling of grain, burnt offering, tasting of flesh, and dedication to the gods. "These agreements," writes Radhakrishnan, "indicate that the two peoples must have been in contact at some early period, but neither possessed any recollection of those times and they met as strangers within the Persian Empire."

THE TIME IS NOW

It is not out of place to suggest that every adequate theosophical library should contain copies of *Philosophy East and West,* since there is so often to be found a spirit aiming toward philosophical and cultural blending. For instance, in the comment on the "Hutchins' Great Books," Harold McCarthy, a University of Hawaii philosophy professor, concludes:

> All in all, Hutchins seems to be on perfectly sound ground in so far as he insists that the ability to live wisely and well (in either of the two senses indicated above) presupposes understanding of the history of ideas, and the deeper the better. In the end, however, the study of Western ideas should not be divorced from the study of Eastern ideas; and the time is as ripe *now* for the beginning of such integral study as it ever will be. It must be admitted that Hutchins gives us all a challenge with his imposing list of great Western books, and this in spite of the fact that most of them are already familiar to the educated man of the West and have been used, directly or indirectly, in connection with university courses. . . . It is not enough, then, to deepen our respect for our own Western tradition; we must learn to respect what is of value in all traditions. The proper study of mankind is man, and not merely Western man.